

## EDITORIAL NOTE

This issue of *Left History* is a critique of class, race, and space as well as the economic and technological parameters which uphold them. Our first piece deconstructs the interplay between technocratic middle class and hegemonic projects in the backdrop of transnational economic integration. This is followed by an article that traces the struggle for representation in historical memory and commemoration of nationhood, and is succeeded by accounts of grassroots resistances aimed at confronting dominant society's reluctance to address racial and class injustices. The issue ends with two scholarly review essays: the first unravels the nexus between cultural articulation and political hegemony, while the second addresses the evolution of ethnology. It is through the analysis of historically evolving paradigms of class, race, and the space they occupy that the underpinnings of social constructions of hegemonomies are highlighted.

Our contributors examine the mechanisms behind North American hegemonic and socio-political conceptualizations of power. Through the study of these categories of analysis, scholars are faced with the task of writing the histories of marginalized groups while simultaneously deconstructing the economic and political apparatuses that reinforce institutionalized prejudice. Class, race, and space demarcations continue to be the focus of the social sciences. While these critical approaches are often mentioned as part of a liberal, traditional research trend, rarely are they treated as case studies worthy of exploration.

On the one hand, Marxist analysis tends to approach race as a by-product of the complex economic parameters of capitalism - race, therefore, is a yielded paradox embedded within the capitalist state apparatus aimed to mute potential class cohesion. While on the other, post-structuralists' engagement with marginalized groups within the paradigms of biopower tends to link bourgeois sexuality to institutionalized racisms and prejudices of the state. The aforementioned critical approaches can trace and critique the politics of class, race, and space unveiling the role of the state in the orchestration of various hegemonic projects of labour subordination. While some of the pieces in this issue are centred on deconstructing such hegemonic projects, other works aim to paint a comprehensive portrait of grassroots resistances founded on various modes of representation and historicization.

The following pages consider the study of marginalized groups while paying considerable attention to the social construction of class demarcations, racial categorizations, and space within North America. Historicizing the aforementioned social constructs is imperative to illuminate how these categories of marginalization are structured at the local level through various networks and functions of landscape representations and urban planning. The critical study of these spatial representations is integral to understanding the pressures arising from attempts to govern them. Our contributors showcase how the spatial demarcations of class and race

become legitimized through the institutionalization of local practices on a governmental level. Thematically, this issue's articles collectively demonstrate the legitimization process of institutionalized marginalization at continental and, undoubtedly, global levels.

This issue opens with James Hull's "Watts Across the Border: Technology and the Integration of the North American Economy in the Second Industrial Revolution." Hull pens the histories of the economic collaboration of technocratic cadres with state intermediaries within the backdrop of the integration of American and Canadian economies. In this piece, Hull posits that the governmental regulatory practices on either side of the border helped bolster trade associations' relationship with technocracy. Hull showcases the union between expertism and transnational capital as a collaborative relationship aimed at assessing, diagnosing, and solving existing and potential technological problems in an effort to maintain the efficiency and productivity of cross-border trade associations. The process of allocating economic space for technocracy in an integrated transnational economy raises the question of who deserves spatial recognition on a state level?

While Hull's piece discusses the efforts of middle class technocrats making space for their ambitious endeavours, Robert Teigrob's work sheds light on the space allocated for marginalized groups within national histories. In "A Shared Dilemma: Locating Race in Canadian and American War Stories," Teigrob focuses on the often neglected histories of racialised minorities in war effort commemorations. Is race a solely American dilemma? Highlighting racialized minorities' struggle for respect and recognition for war efforts, Teigrob discusses the social animosity within Canada's military as it disseminates throughout culture and impacts social memory and representation. "A Shared Dilemma" is a comprehensive account of Canadian War Chronicle's muting of racialized communities. Teigrob juxtaposes this Canadian portrait with the American experience. The exclusivity of war effort commemoration space highlights the conditions, under which, memories and identities are reshaped to serve political purposes within national narratives.

Marginalized groups' struggle with the existing cultural and social structuring of class, race, and space demarcations often yields state intervention efforts as part of an integration task force. Dustin Galer's "I Make 40 Cents An Hour. What Do You Make?" Labour Militancy at CNIB Sheltered Workshops, 1966-1984," is a snapshot of marginalized groups in the Canadian market. Unable to secure employment, many of Canada's disabled population live in poverty, isolation, and neglect. Employment in sheltered workshops attempted to address these issues. Galer argues that while these workshops were important to many blind Canadians, labour activists picketed in efforts to dispel segregative spaces for vulnerable populations and propel them out of poverty. While Hull's piece showcases the process of spatial allocation within the transnational integration of economies, Galer brings forth a piece which discusses labour militancy's effort to fight against poverty and segregation within the Canadian labour market.

In “Mexico City in Time and Space,” Kevin Chrisman reviews the works of Ageeth Sluis, *Deco Body, Deco City: Female Spectacle and Modernity in Mexico City, 1900-1939*, Mauricio Tenorio-Trillo, *I Speak of the City: Mexico City at the Turn of the Twentieth Century*, and Claudia Agostoni, *Monuments of Progress: Modernization and Public Health in Mexico City, 1876-1910*, in an essay comparing historians’ approaches to studying the spatial and temporal positioning of Mexico City. Similar to the works of Hull, Teigrob, and Galer; Chrisman’s review considers social constructions of class demarcations, racial categorizations, and space to assess the cultural hegemony that shapes Mexico City. Chrisman’s piece highlights the interplay between various classes vested in the production of culture in an effort to (re)enforce hegemonic projects of transnational capitalism.

Our issue concludes with a discussion surrounding identity and the process of ethnogeny. Christoph Laugs’s “An Ongoing Ethnogenesis? Examining the Evolution of the Métis,” analyzes the works of George Colpitts, *Pemmican Empire: Food, Trade, and the Last Bison Hunts in the North American Plains, 1780-1882* and Gerhard J. Ens and Joe Sawchuk, *From New Peoples to New Nations: Aspects of Métis History and Identity from the Eighteenth to the Twenty-First Centuries*. Laugs’s discussion highlights the debate surrounding the evolution of the Métis. While Teigrob’s comprehensive portrait of the struggle for representation triggers a discussion of the making of historical memory, Laugs’s work sheds light on the dialogue between identity formation within national narratives as it serves larger hegemonic projects. Ultimately, our contributors emphasize the importance of exploring the economic and technological frameworks that create and enforce class demarcations, racial and ethnological categorizations, as well as spatial dimensions.

The editors of *Left History* wish to thank Erin Dolmage and Mary Franks for serving as editors for the past four years. Erin and Mary’s devotion to the journal cannot be understated and we wish them all the best in their future endeavours. We would like to introduce Kate Barker, Marlee Couling, and Maximilian Smith as new editors. Kate is a National Magazine Award-winning writer and editor, and a sessional instructor at Ryerson University’s School of Journalism. Kate is a doctoral candidate at York University, researching the 1918 influenza pandemic in Canada. Marlee is a doctoral candidate at York who specializes in early modern social history, with an emphasis on gender and crime. Marlee’s research focuses on plebeian female alliances in England and France. Maximilian is pursuing a doctorate at York University. Max’s research focuses on the development and management of psychiatric institutions in nineteenth-century Toronto and Winnipeg. Kate, Max and Marlee are welcomed additions to *Left History*.